This book was inserted at the end of Jane Lead's 1701 Edition of *The Revelation of Revelations*.

THE

FOUR COMPLEXIONS:

Or, A TREATISE of

CONSOLATORY INSTRUCTION,

Against the

TIME of TEMPTATION,

FOR

A SAD and ASSAULTED HEART.

SHEWING

Whence Sadness naturally arifeth, and how the Assaulting happeneth.

The whole confirmed by feveral falutary TEXTS.

Originally written in HIGH-DUTCH, March 1621.

By JACOBBEHMEN, The Teutonic Philosopher.

LONDON:

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THE

PREFACE.

To the READER,

** Fall the Works of Jacob Behmen, this is one of the least in Bulk, but not in Worth.

** Much and important Matter lies here inclosed in a narrow Room: Besides, this Paradile of useful Truths, stands not guarded by a fiery Cherubim bindering the Readers access, and dazzling his Eyes with a staning Sword of Obscurities.

I speak not this to impute as a Crime to our Divine Author his uncouth Phrases, not affected, but enforced by the Matters Remoteness he writ of, from human Imagination, the Dictator of all Expression in Man's Language. Plato's Idea, Aristotle's Entelechia, Trismegists Eon and Crater, Zoroasters Intellectiles, the Cabalists Hochmah and Binah, are Words to this Day understood by many, yet not laugh'd at by sober Men as Nonsense: The Chymist, Logician, Physician, are (for sparing Circumscriptions) allowed a Coinage of Terms of Art; which pass for current in their several furifications; the Mechanick, or other meaner Artizan, is not debarred of

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this Privilege, and shall a Man rapt up into the Third Heaven, where he heard 'Things beyond human Expression, he deemed a Barbarian, hecause he cannot apparel his Wisdom in a Dress suited to the Taste

and Apprehension of the mere Natural Man.

He wanted neither Defire nor Endeavour to have spoken to the meanest Capacity; he did not, like some Spirit-Pretenders in these Times, upon his being acquainted with Truth in a more excellent Way, decry and undervalue those other Gifts of Skill in Nature and tongues, acquired by a Bleffing upon Man's Industry, by which, as ferviceable Hand-maids, the noble Sophia may be attired in a Garb best suited for human Converse. 'Twas his Wish, expressed somewhere in his Writings, that if it had pleased God, his Education had given him better Skill in the Learning and Tongues of Men; for then fays he, I might, perhaps, have better suited those Divine Manifestations to the common Apprehension; many of which, for want of that Enablement, remain locked up in the Magick Language of the Spirit, and will scarce be understood by any but Men skilled in that Dialect.

Hence comes that unufual Difficulty, many have for much flumbled at, in the Works of this Author, especially those translated into other Tongues, in which the Interpreters, out of a just Fear of wronging his Notions, having religiously followed the Gracles Counsel (Barbara nomina ne Mutaveris) they have proved to be like Aristotle's Acroams, Tudota up un tudota, extant in Part only; the High Dutch made English, but in the Magick, each Man is left to his own skill. Yet by this are we set upon even Ground with those of his

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own Nation, and to have done more, had been not

simply to translate, but interpret.

He that will, in any Author whatever, jointly perform both these Offices under one Name, had need of a double Sufficiency. First, he must be a Bilinguist, a perfect Master in the Idioms of both Tongues he hath to deal with. For an Englishman to make Demosthenes Speak Latin, it suffices, not to get by rote his Cambden and Lillies Grammar, and to have his Head Stuffed with Vocabularies, but he must know the whole Custom and Manner of the Country, and Forms of Elegance most in Fashion, in the several Times and Places of the Book's Nativity, by Edition and Tranflation; his not being an absolute free Denizon of both, may make him defraud the Reader he takes Pains for, sometimes of the Sense, but very often of the chief Grace of his Author. Secondly, He had need have, besides the Tongues, a double Portion of his Author's Spirit, else he will oft give us his Words without his Sense; the Lion's Skin stuffed with Straw, instead of Hercules that wore it.

But he that will be this Author's right Interpretor, must be a Trilinguist at least, skill'd no less in the Lan-guage of Angels, than in the Latin, High Dutch, and English; for want whereof, much of the Writings, not of this Man's only, but even of Scripture Penmen, are in some Parts rather clouded than cleared by Tran-

As for the Matter and Scope of this Discourse, 'tis. to shew each Complection its Good and Evil, Temptations and Remedies.

I know his Colloquies, with the Evil Spirit in the Melancholy, will make some Men smile, especially our Atheist

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Atheist and Sadducee, that laugh at a God, Angel, Soul, or Devil, and know nothing of the Joys of God's Kingdom, or through what a Wilderness of Tribulations it is come at; and how that roaring Lion, that goes about daily feeking whom he may devour, fails not to use all Means of continuing the Separation'twixt the Soul of Man and that Rock whence it was heren; and where he cannot, by freighting their Vessel with hellish or terrene Appetites and Cares, keep God out of all their Thoughts, strives to beget such an Idea of bim in the Imagination, as may justly render bim a Prick in their Eyes, and thorn in their Sides; which is no hard Task for him to perform with many sad Souls in all Religions, that give more credit to human Surmifes than to God's Oath, (that he hath no Pleasure in the Death of a Sinner) with those clear Evangelick Oracles, that God would have all Men to be faved, and come to the Knowledge of the Truth; and that. there is foy in Heaven over one Sinner that repenteth.

This of Despair hath been even in our Days a Rock many have been split upon; and as the Hand of the Devil is oft very visible in Seductions of this Nature, we need not wonder our Author should store us up some Provision of Advice for such a Necessity, and in Particular a Weapon offensive, as well as defensive, against

those Affaults.

It's true, his Replies in conflict with that wicked Spirit may feem at first to have somewhat of Gall; but we may take Notice, he both shews how effectual a Weapon this of Contempt is, above all others, for repulsing this Enemy; as well as advises an Absti-

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nence from this Bitterness but upon important Ne-cessity.

The Devil (says he) is a proud arrogant Spirit in his visible terrifying Apparitions, you cannot better get quit of him, than by a bold Defiance and Contempt. As oft, therefore, as by his frightning Appearances, &c. discouraging Suggestions, he endeavours to drive thee to Distraction or Self Murder, flinch not an Ace at his Presence, but meet him with a flout Courage, and upbraid him with the Memory of his loft Glory and prefent Shame; how of a glorious Prince in Heaven he is fallen to be an infamous Hangman in Hell. This is a bitter Pill, he is not long able to digeft; two or three Doses of it, will go near to set him a Packing; but use it only as a necessary Evil, in Cases of grand Terror, otherwise do not by such bitter Mockings bestorm thy own Spirit, and add new Affliction to the Calamity of his Fall.

This inoffensive Carriage, even to the Devil himfelf (like that of the Archangel Michael, not reproaching him with railing Accusations, and our Saviour's not refusing, so far gratifying them in their moderate Request, as to qualify their Grief for the Loss of their nobler Habitation, by a Permission to enter the foul Carcasses of the Swine) shews in the Man and his Doctrine an unparallelled Mildness of Spirit, scarce wisible in the Writings or Practices of any that now pretend most to the Gospel. First, we think it lawful, nay, an act of Godly Zeal, to spit all our Venom in the Face of the Devil, and then every Contrariety to our Humours, Opinions, Interests, looking like him, and

presumed

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prefumed to have much of the Devil in it, (though indeed of Christ) must be served with the same Sauce.

Lafly, If any be offended with the ill Savour the Devil leaves behind him, when he flies away in a Fume, he may know that Melancthon, a grave Author, reports the same Gircamstance of the same Spirit, or one of that Regiment being flouted away by Luther, and some others; that when a Devil comes off with Shame in such an Assault, he becomes a laughing Stock to his fellow Devils in the Air, Speciators of the Combat. St. Paul affirming, I Cor. iv. 9. That we are made a Speciale to Angels, as well as to the World and Men: Now the Passions of Men's Souls oft respecting their Images so clear upon their Bodies, in Colour, Gesture, and some other more gross Demonstrations; why may not the perturb'd Imagination of a wicked Spirit produce the like Symptoms upon its aerial Vehicle.

Much more Reason in Nature might be given to affert the Probability of such a Phænomenon; but that the Book is short, and therefore the Preface must not be long.

I commend thee to the Grace of God, in a fober Use of these Discoveries of thyself.



Inch to the THE

FIRST CHAPTER.

Of the Cause of Fear and Sorrow or Sadness; and what Perturbation or Terror, Anxiety and Perplexity, is.

that Man is terrified and afraid in himself, is from the Soul: For the Outward Spirit from the Confellations and Elements, is not diffurbed or perplexed; because it liveth in its Mo-

ther, which hath generated it.

2. But the poor Soul, is with Adam entered into a strange Inn or Lodging, viz. into the Spirit of this World; and thereby the Fair Creature is become covered or obscured, and Captivated in a dark Prison or Dungson.

3. But the Spirit of this World hath FOUR Inns or Lodgings wherein the Noble * JEWELL

B frandeth

The Soul,

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flandeth Locked or Boulted in: Of these Four there is always One and not all Four, chiesly manifested in a Man, viz. according to the Four Elements, which every Man hath in himself; and he himself is that very Thing or Substance, all, of him, but the Soul, which is not that Substance: but lieth captive in that Substance; and yet only ONE Inn or Lodging Form and Condition or Complexion of the FOUR; hath the Upper Dominion of the Life.

4. These Four are called,

I. CHOLERICK. III. PHLEGMATICK. II. SANGUINE. IV. MELANCHOLY.

I.

5. First. The Cholerick is of the Fires Property, it affordeth a Stout Courageous Mind, vehement Anger, aspiring Pride, self-conceited Thoughts, regarding page.

regarding none.

6. This Form, Condition, Inclination or Complexion, as to the Outward World, appeareth in a Fiery Light; it Laboureth after, or for, the Sun's Power; and would always fain be Lord and Master.

II.

7. Secondly. The Sanguine, according to the Air, is subtile, friendly as, chearful, yet not of a Stout Mind or Courageous, it is fickle, is easily moved from One thing to another; it receiveth naturally into its Essence, the Property and Ingeny or Inclination of the Constellations, or Stars: It is chaste or modest and pure, and containeth or possessible to the constant of the constant of the containeth or possessible to the c

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fesseth great Secret Mysteries in its Skill and Knowledge.

III.

ast to me direk 8. Thirdly. The Phlegmatick, is according to the Nature and Property of the Water; flethly, gross, yielding or facile, of an Effeminate Mind or Will, of a mean Apprehension, but retentive or holding fast what it attaineth in itself; Art must be brought into it by Loud Importunity and Teaching; it findeth not that out of, or in, its own root, it lets all pass for good and current, it cumbreth not itself with Cares, it hath a Glimpse of the Light, it is not forrowful or fad, nor very frolick or merry, but very Indifferent or Careless.

IV.

9. Fourthly, The Melancholy, is of the Property and Nature of the Earth, it is, as the Earth is, Cold, Hard, Dark, and Hungry after the Light, it is always afraid of the Anger of God.

10. For the Earth and Stones are comprehended * without beyond or distinct from the Eternal Substantiality, that is, in the kindled Defire in the Fiat, both according to the Angers Property, and also according to the Love Property; there is both Evil and Good, one among another, therein.

17. The Good is always afraid of the Evil, there is a continual flying of One from the Other, the Good would always fly from the Evil, as is to be seen in Metals where the Tincture is Good, and the total or entire earthly Mass is evil and fierce wrathful; there will the Tincture of the B 2 Metal

* Extra.

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Metal always fly from the Earthly, especially when the evil Constellation stirreth it, and will come forth out of the Center: thence it cometh, that the Metals grow: for the Tincture driveth their Desire forth, and it desireth to sly away, but it comprehendeth in the Desire, such a Corporeal Substance, as the Spirit, or the Desire is: From

whence the Metalline Body proceedeth.

12. The Melancholy Nature is Dark and Dry, it affordeth little Substantiality, it devouresh itself in itself, and remaineth always in the House of Sorrow or Sadness: though the Sun itself did shine into it, yet it would be sad in itself. Indeed it getteth some quickening or refreshing from the Sun's Glance: but in the Darkness it is always in Fear and Terror of or before GOD's Judgment.

Here observe what the forrowful or sad Mind is,

13. Now if ONE of these Complexions have the upper-hand in Man, so that he is complexioned in or according to it: Then the poor Soul, viz. the Noble fewel standath in this House; and must help itself with the Glance of the Sun, if it doth not totally attain the Light of God in itself; seeing in Adam, the Divine Light-Eye, became shut up to it in the Earthly Source or Quality, into which it went.

r4. The Soul, in Adam, did let in the outward Complexions into itself, viz. the Spirit of the great World, of the Stars and Elements: in this Time they now dwell one in the other: the Soul in the Complexions and they in the Soul; yet

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the One comprehendeth not the other in the Effence; the Soul is Deeper than the outward Spirit, but this Time they hang, stick or cleave, one to the other, as the *Inward* and the *Outward* World do, whereas yet the One is not the Other; so also the Outward Spirit is not the Soul.

Know further.

15. The Soul is, in its Substance, a Magick-Fire-fource or quality, out of or from God the Father's Nature: It is a great Desire after the Light; as indeed God the Father, in great Desire, from Eternity, desireth bis Heart, viz. the Center of the Light, and generateth it in his Desiring Will out of the Fire's Property, as the Light be-

cometh generated out of the Fire.

16. Yet now there can be no Fire, but there must be also the Root to the Fire, viz. * the Center or the Forms or Qualities to Nature; and THAT the Soul also hath, in itself, and burneth forth out of the Forms TO Nature; viz. out of the Dark World, which in its Source or Quality of the Desire driveth itself forth still to the Fire; for that desireth the Liberty, viz. the Light; as in the Book of the Threefold Life is expressed at large.

17. Now then the Soul being a hungry Magick Fire Spirit, therefore it defireth spiritual Substantiality,

^{*} Note, The Center of the Eternal Nature is; The First THREE Qualities, To Nature or Fire; which Fire is the Fourth: And the Fifth the Light, which is the End of Nature, or the Divine Quality or Property: The Sixth is the Divine Life: And the Seventh is the Divine Body.

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tiality, viz. Power or Virtue, whence it may fuffain or preserve its Fire-Life, and meeken, al-

lay or flack the Fire-fource or Quality.

18. Now it is well known, how with Adam it hath in Disobedience turned or inclined itself into the Spirit of this World; and eaten of the Spirit of this World: and therefore CHRIST became a Man in our Essence, that he might incline or turn it again, thro' the Center and through God's Fire, into the Light, viz. into the World of Meekness: which now was so done or effected, in the Person of Christ.

19. But seeing our Soul, from the Mother's Body or Womb, standeth thus inclined or inturned into the Spirit of the Great World in the Complexions: Therefore it eateth, instantly FROM the Mother's Body or Womb, yes, IN the Mother's Body or Womb, of the Spirit of THIS

World.

20. The Soul eateth spiritual Food, viz. of the SPIRIT of the Forms or Qualities of the Complexions; not totally of their Essence; but Magically, it is the kindling of their Fire; the Complexion in the Soul's Fire becometh Soulish, or like the Soul: they TWO are as Wood or

Fewel, and Fire, one to the other.

21. Understand in or by the Fewel, the Complexion, and in or by the Fire, the Soul; whereas indeed the Fire must have Fewel, that is, either the Outward Complexion, or a divine Substantiality from God's Substance: One of them it must eat of, or perish: Whereas in it, no perishing is possible; for it is a Desire, and where a Desire is,

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there is also Substance, the Desire maketh itself Substance.

22. Now we understand, why there is such a Difference of Men in their Willing and Doing: Or in their Will and Deed: For, of whatsoever the Soul eateth, wherein its Fire-life becometh kindled, according to that the Soul's Life ma-

nageth its Dominion.

23. But if the Soul inclineth or turneth itself out of its Complexion into God's Love-Fire, in the *Heavenly Substantiality; which is CHRIST's Corporiety, according to the Angelical Light-World; then it + eateth of Christ's Flesh, understand of the Heavenly, viz. of his Eternal Substantiality, from the Meekness of the Light of the Majesty, in which the Fire of God the Father, in the Glance of Lustre, maketh a Tindure.

24. In that Substantiality, viz. in the water-fource Quality, or § Fountain of Eternal Life; concerning which Christ said, He would give it such Water to drink; upon that, the Soul's Fire feedeth, viz. upon the divine heavenly Substantiality, which in the Tincture becometh changed into heavenly.

Blood, spiritually to be understood.

25. Whence the Soul getteth the Divine Will, and bringeth the Body into Compulsion, to do, what it would fain not do, as to its own Form, Constitution, Quality, Disposition or Inclination, and the Spirit of this World; in that the Complexion must not rule in the Soul, but standeth only

* Meckness. † Joh. vi. 51. to the 58. § Psal. xxxvi. 9. John iv. 10. 14.

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in the Substance of the Flesh; and manageth the slessly Dominion belonging to the Outward Body.

26. Such a Man asketh after God's Word, and hath always a continual Longing after GOD; his Desire is always to speak of God, and would sain always taste of God's Sweetness, but is covered and hindered by the Complexion, so that a continual Strife remaineth in him: The Soul striveth against the Complexion; for they are now tied together in one Band; and the Complexion striveth against the Soul; it would always fain get into the Soul's Fire, and kindle itself, that it might rightly live.

27. For when the Soul eateth of God's WORD; then is the Complexion, as or according to the Outward Life, as it were impotent and captivated, whereas yet it liveth in itself: but the Soul is so faithful in the presence of God's Love, which only cometh to help its Substance, and often, when it eateth of God's Love-Substance; it bringeth a Triumph, and Divine Taste or Relish into the Complexion, whence it becometh trembling and highly joyful, and awakeneth or raiseth up the whole Body, as if Paradise were at hand.

28. But this is not always fleady: the Soul is foon covered or obscured with somewhat else, that falleth into the Complexion, and introduceth the Outward Imagination from the Spirit of the great World, into the Complexion: whence it getteth a Looking-Glass; and beginneth to imagine or speculate therein, and so it goeth out from the Spirit of God; and is often defiled with the Mire, if the Virgin of Divine Wisdom do not call it back again to convert; which is here set before the

Soul for a Looking-Glass.

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Further concerning the Complexions.

29. WHEN the Soul Imagineth into, or according to, the Complexion, and for eateth thereof, and turneth itself from God's Word and Will; then it doth as the Property of the Complexion is: it receiveth all whatsoever is injected from the Constellation into the Complexion; all whatsoever the Spirit of the great World introduceth into the Complexion with its Imagination: It poisoneth itself, through the Desire in the Complexion as to ALL outward Things or Substances, as to all whatsoever the World doth in Words and Actions: That the Desire of the Complexion bringeth into the Soul's-Fire, and therein the Soul's Fire burneth.

30. Here Men find, how all Evil Actions and Works burn in the Fire of God the Father, in subich the Soul standeth: Now that which is not agreeable or conformable to the Love of God, that

the Love cannot receive,

31. And here Men find, what, and how, a Thing is Sin, how God becometh angry, when, with the Soul's burning or Life, such Abominations as Men act, are become introduced into Him, which keep off the Soul from the Love of God, and make the Soul's Fire flark Blind as to God's Wisdom and Light.

32. For * God's Spirit goeth not into the Fireburning or Life of the Abomination, till the Soul goeth out from thence again, and batheth itself again

* NOTE.

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again in the * Water of the Eternal Life; which is done through earnest Repentance, and there it becometh Renewed again in the Fire of God's Meekness, and in the Holy Spirit; as a New Child; and beginneth again to drink of that Water, and liveth with or in GOD.

Now it followeth concerning the Four Complexions particularly or severally with their Properties: [as to] what the Soul and the whole Man doth; when the Soul Kindleth its Fire-Life meerly from the Complexion, and meerly from the Constellation.

I. If the Soul's Life be furrounded with the Choleric Complexion; then is it fiery, fierce, wrathful, climbing up or aspiring, and consuming; it affordeth also such a Body as is meager, evil, fierce, wrathful, and angry; and if the Soul imagineth thereinto, or according to it, it kindleth the Complexion yet more vehemently; for that is also fiery.

34. Then there riseth up in that Man, Anger; Pride or State, losty Desire of Exaltation; in Might and Pomp; to suppress all under Foot, to be a Despiser and Scorner of the Poor and Miserable, a Domineerer over the bended Knee, not regarding though a Thing perish in his Anger; unless the Constellation hinder it, which oftentimes, uniting with the Complexion, injesteth somewhat, and hindereth many Things.

* Joh. iv. 10. 14.

35. There

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35. There is great Danger, with, or in, this Complexion, if the Soul liveth according to the outward Imagination; it hath a hard Bond, when one Fire-fource or Quality is bound or tied to the other: The fierce wrathful Devil hath a powerful Access to it; for the fiery Property is useful for him: He is also Proud, Stately and Envious; and so also is THIS Complexion.

36. O how hardly will the Soul be loosed or freed, when it is quite kindled in this Property: The Devil need not tempt it; it goeth along very

willingly after his Pipe.

37. It will not eafily be fad or forrowful, for it hath in the Complexion a Fire-Light, and it ever supposeth that it is God's Light; that it is in good Ways; and yet, is a proud, stately, envious, angry, violent, oppressive or tyrannical Will and Spirit, so long as the Soul makes use only of the Complexion.

38. O, it affordeth a flattering hypocritical Shew in its Pomp, out of its Fire-Complexion and Hypocrify in its great Pride and lofty Mindedness, and yet will be esteemed Holy: O thou * Devil in the Form of an Angel, how dark art thou when the

Complexion breaketh in thy DYING.

II. The Sanguine Complexion is Meek or Gende, Lightsome, and Joyful, according to the Property of the Air; it is Cogitative, Courteous or Affable, Mild and Amiable, and resembleth Life ttelf.

40. If

2 Cor. xi. 14.

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40. If the Soul be furrounded or encompassed with this Complexion, and imagineth thereinto or according to it, and will live to it; then it sheweth itself friendly, subtile, it will try or experiment many Things, and all is ready at its hand; all whatfoever the Constellation frameth, that it experimenteth in the Complexion: It is cheerly or Joyful, yet fuddenly also it is afraid standing before the Fire power, viz. before Great * Persons, but in itself is resolute in its own Thoughts or Opinion, without Advice or Counsel of others: It is of a sharp Reason, through the Complexion as to the outward Spirit: it doth not commonly any Hurt in its Anger; it is suddenly elevated, stout or courageous, and fuddenly falls again, as the Air doth.

41. It should be watchful, for the Devil is in rage against it, neither can he in this Complexion obtain much; he would fain perplex it that it might have multitude of THOUGHTS, that it might NOT imagine after or according to the Kingdom of God: He casts strange Things before it, to spend its Time with; and it willingly studieth upon many Things: For the Stars cast or inject their Imagination into the Air; whence it getteth many strange far-fetched various Thoughts.

42. This Man leadeth an affable, fociable, honest fimple Life with every one, but the Devil eagerly sets on his Enemies against him; he must suffer much; but he passeth lightly through it, as the Air passeth through a Thing; he is seldom very sad or forrowful.

43. For

* L'anten

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43. For he hath not a fiery heart in him, therefore also the Terror doth not burn eagerly in him; but he should beware of Unchastity and Idolatry, in these the Devil hath an access into the Complexion.

III. The Phlegmatick Complexion is according to the Water.

If the Soul be encompassed or surrounded with this Complexion, and thence bloweth up its Life; then it is a sliff swelling Life, dull, very perverse and regardless; of a gross Body; and of mean Reason; and yet through diligent Teaching, all ordinary Matters may be brought into it, if the Moon's, or Lunatic Power, doth not meet with it; but then it is a meer Lump or Clod of Earth, moreover through the Moon's Power, it is very unrighteous, injurious or wrongful.

45. Out of this Complexion any thing may be framed; the *Water Spirit* receiveth all Sorts of Things, suddenly Evil, suddenly Good; it giveth forth itself readily in a *hypocritical* Shew of Holiness, and ascribes to itself an honest, righteous or upright Life, but with very great Mixture of the

contrary.

46. The Water is *spining*, and the Soul also is not easily drawn into God's Anger and the Dark World, which is in its *Center*; it bites freely, at the Abominations of the World; and covereth it under the Water-glance or shining, *supposing* it to be God's Glance or Lustre.

47. The Devil can introduce all wickedness, which he knoweth in Hell, into this Complexion:

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if the Consellation hinder not, and the Soul permit and suffer it, he getteth as much here as in the Fire of the Fire-Complexion: For Sin is as lightly regarded therein, just like a Stream of Water, that

paffeth away, undifcerned.

48. He hath also Power herein to tempt and affault with Sorrow and Sadness, when it will give way to him; for he darkneth or obscureth the Glance of the Water with the introduced Sins; and incloseth the Soul, that it keeps back from God; but in the Storm or Combat of the Soul, if it will with Force break out of the House of Sadness, he can not long stand out here; the Complexion is too weak, he can hold out better in the Fire.

IV. The Melancholy Complexion is like the forrowful fad Earth; which always standeth in Fear before the fierce Wrath of God, which came into it in the Creation; it giveth a competent Understanding, and yet somewhat deep in Thoughts: The Chamber of this Complexion standeth open, it may apprehend much, if Grief or Perplexity hinder not.

. 50. If the Soul be encompassed or surrounded with this Complexion, so that it eateth thereof, then is its Fire-burning very dark or obscure, very sad or sorrowful; it esteemeth not greatly of any worldly Pomp, Bravery or Pleasure; it is always through the Complexion forrowful and fearful or timorous as the Earth: The Devil assaulteth it sorely, and would always fain thrust it headlong fully into the Darkness, into HIS Kingdom.

51. For

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51. For where it is dark, there he * freely enters in; he maketh Representations or Images before the Soul, and terrifieth it with his Wiles, or abominable Thoughts, that it should despair of GOD's Grace.

52. For the Soul, in this Chamber of Melancholy, doth not introduce any thing much ferviceable to him; unless it depart or fall away from God's Grace, and become totally careless and vain: then can the Body afford to be a Murderer, and a Thief, or a Robber, who regards Man, God, and the Devil, all alike: for if it will fall away or desift, and giveth itself up to the Complexion, to do what THAT will with it; then that Man will do ALL whatsoever the Confiellation in the Complexion worketh; and the Devil mixeth his Imagination therein.

53. But while it remaineth in Strife against the sad Complexion, there is none of the FOUR Complexions into which less Abomination would become introduced: For it is always in Strife against the Devil, it knoweth that it hath him for

a near Neighbour.

54. For the Darkness is his Dwelling-House, and therefore he so readily affaulteth or sets upon the Melancholy; he would either have it into the Darkness, or throw it down, that it may despair, and give over: For he knoweth well, what the Soul can do if it kindleth the Light of God in itself: then it kindleth or burneth his Fort of Robbery for him; and then he standeth in great Shame.

* Gern.

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and his cunning Treachery becometh Manifest or

55. In no Complexion doth the Devil's Will or Intentions become clearer Manifested, if the Soul become kindled in God's Light, then in the Melancholy; as the Tempted know very well, when they once break open his Fort or Den of Robbery; they know in the Complexion in Nature, fuddenly, what a foul shameless Bird be is: afterwards he doth not readily come near it, unless the Soul be secure and negligeut, and enter as a Guest into the House of Sin, and then he cometh like a fawning Dog, that the Soul might not know him, he stroweth Sugar upon it, ascribing Honesty and Virtue to the Soul, till he can bring it again in the Complexion to eat the Food of Sorrow.

56. Oh how Subtily or Craftily and Malicioufly he dealeth with it, as a Fowler goeth about to catch Fowls: He terrifieth it in its Prayers, especially in the Night, when it is dark; he casteth his Imagination into it, fo that it thinketh God's Anger hangs over it, and would destroy the Soul: he makes as if he had Power over the Soul, as if IT were HIS; and yet hath not a Hair's Power, unless itself despair, and give up itself to him; he dares not spiritually either possess or touch it only with the IMAGINATION, through the Com-

plexion, he flips or fleals into it.

57. And that is the Cause why he so tempteth or affaulteth this Soul; that the Complexion Chamber is Dark or Obscure; for he cannot slip or infinuate his Imagination * into the Light; he must

^{*} viz. Into the other three Complexions.

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must do that only with or by Man's Sin: but in this Complexion he can do it, it is near [of quality] to his Defire, feeing this + Defire maketh Darkness or Obscurity, so that Fear is therein; because of the raw, crude or rough Earth: Else he had no Spark of Right more therein or thereto, than in the other: He can effect no more with the Imagination, but to terrify that Man and make him doubtful: but if the Soul itself doth not despair, and give up itself to him; then he bringeth it to that, that it might destroy itself; he dares not destroy it, unless itself doth it.

58. The Soul hath Free will: if it standeth before the Devil, and will not do as he willeth, then he hath not fo much Power as to dare to touch the outward finful Body: He boafteth himself indeed of Power, but he is a Liar: If he had Power, he

would foon fhew it.

Or Complexion.

59. But No! CHRIST hath with his entering into Death, into the Dark-Chamber of Death, and into HELL, unshut the Gate to all Souls, every one may enter in; The † Devil's Snare, by which he bound and tied the Soul in Adam, is become broken & on the Cross: O how unwillingly doth he here speak of the Cross; it is a | Pestilence to him, if it be done earnestly.

60. The Devil always readily casteth the Melancholy Man's Sins before him, and giveth forth, that he cannot attain God's Grace, and therefore should despair; stab, drown, hang, or any other Way kill himself, that he may get an Access or Entrance

C 3 1 1 Tim. iii. 7. § Col. ii. 14, 15. Hofea xii. 14. I Cor. xv. 54, 55.

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Entrance into the Soul; For else he neither dare nor can touch it.

61. But if he can bring it about, that it is willing to do so, then he is as the Executioner, that bindeth a Prisoner and bringeth him to Judgment; yet he dares not judge it or destroy it, unless itself doth it.

A RECEIPT for the BLACK DEVIL.

it should despair, a Man should give him when he cometh this Receipt to eat: The Devil is a Stubborn, Proud, Stately Spirit; and a Man cannot resist him more to make him give back, than by taking a cheerful Mind against him, very courageously and stoutly, not to be asraid of him; for he hath not the Power of a Straw: do but despise him, object his Fall to him; how he was a Bright Angel, and now is become a Black-Devil.

63. When he cometh at first, dispute not with him at all; when he bringeth the Register or Catalogue of Sins, and pretends his Power over thee and Access to thee, give him at first no Answer to that: But when he cometh, and with the Imagination strikes at the Soul, and casts evil Thoughts into thee, and thy Sins before thee, and doth as if he would carry thee away in terrible Lightening; then take to thee a courageous Mind against him, saying, Whence dost thou come, thou Black Wretch? I thought thou hadst been in Hea-

Sehwarthans,

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ven among the Angels, how comest thou driven thence, and loadest thyself with the Register or Catalogue of God's Anger; I thought thou hadst been a Prince in God; how art thou then become his Executioner? Is so fair an Angel become a slave Executioner? Fye upon thee! what hast thou to do bere with me? Away to Heaven to the Angels if thou art God's Servant: Fye on thee, pack hence thou Slave Executioner: go to thy own Angels, thou hast nothing to do bere: * This Receipt he eateth readily, it serveth for his Health.

64. But if he will not give back, but will still read on the Register or Catalogue of Sins; then stand boldly before him and say, Hearken! Read this first: † The Seed of the Woman shall crush or bruise the Serpent's Head: Canst thou not find it? Stay a little; I will kindle a Light, that you may find it: For it standeth about the Beginning of the Bible, where Adam sell into Sin; then wrote God's Anger first: ‡ For the Woman's Seed shall crush or bruise thy Head: This is the Second Receipt which he readily eateth.

65. If HE will not yet give back, but faith, Thou art a great Sinner; and hast purposely committed this or the other great Sin; also knewest well that it was iniquity; and wouldst still a while trim thyself with God's Grace; whereas yet God's Anger is already kindled in thee, and thou now at

present art the Devil's own.

66. Thus it enters into the poor Soul from the Devil's Imagination, that it is afraid, and thinketh thus: Thou art a great Sinner, GOD hath for-

The 1st Receipt. + Gen, iii. 15. 1 The 2d Receipt.

(20)

faken thee because of thy Sins, now will the Devil fetch thee away, and make an End of thee, so

that it beginneth to be afraid of him.

67. Now when he cometh thus; take to thee once more a Courageous Mind, out of or from CHRIST, again, and fay; I have still somewhat for thee, O Devil, that thou mayest become an Angel again, receive it into THEE and say; * The BLOOD of JESUS CHRIST cleanseth us from ALL our SINS; also, + The Son of Man is

come to feek and to fave that which is loft.

68. What wouldst thou Devil give for this; That God in thee were become Man, or Incarnate? I have always an open Door of Grace into THAT: but thou hast Not; thou art only a Liar: pack hence away, thou hast nothing in Me; tho' I am indeed a Sinner, yet Thou art Guilty of it: Thou hast wrought the Sin in me, through thy Deceit and Treachery: Now take that which is THINE; The SIN is THINE; The SUFFER-INGS and DYING of JESUS CHRIST is MINE: He is therefore become a Man, because he will deliver us from Sin: Thou hast wrought the Sin in Me, THAT keep for THYSELF; and my Lord IESUS CHRIST hath wrought in Me the Righteousness, which availeth before God; THAT I keep for myself; his Suffering and Dying for Sin is mine; \ the hath died for my Sin which I have committed, and is rifen again in his Righteousness; and hath comprised my Soul in his Satisfaction; CHRIST is in me, and I am

* 1 John i. 7. † Math. xviii, 11. The 3d Receipt.

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in him; and my Sin is in Thee, and Thou art in

69. Scorn him; faying, Alas! fair Angel, that wouldst not stay one Day in Heaven; He was a Prince, and now loads himself with the Register or Catalogue of Sins with that dirty Sack or Satchel: Thou Executioner's Slave; take away my Sin in thy Beggar's Pouch, thou art only become a Slave of Sins, carry them to thy * Lord and Master; then should I be free of them, and then would Christ's Merit's continue to me.

70. Christ said, + My Sheep are in my Hands, and none can pluck them out from me; the Father who

bath given them to me is Greater than All.

71. Thou fair Angel; how art thou become a Bearer of the Wallet of Sins; of a Prince a Beggarly Slave: Hence with the Sack of Sins! and take mine also with thee; thou needest nothing but Sins; thou hast no Part in my Soul: If thou CANST, devour me, here I stand.

72. But hearken; I have a Mark or Sign in me; that is the Sign of the CROSS; ‡ On which Christ flew Sin and Death; and destroyed the Hell of the Devik; and bound him in God's Anger: Swallow that also with it, THEN thou wilt be an

Angel again,

73. Let not thy Thoughts dispute with him; neither be thou asraid of him; be courageous and bold, whether it be by Day or by Night, he dare do nothing, though thou scorness him in the most horrible

* The Anger of God, whose Servant the Devil is. † John x. 27, 28, 29, 30, † Heb. ii. 14.

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horrible Manner, if he giveth thee Cause; else scorn him not.

74. If he cometh not with Terror and Affrightment, then he is not there: but it is the Soul's being afraid of the dark Abysse; which is afraid before or at God's Anger: Often it thinketh, when the Melancholy Complexion becometh kindled with the fierce Wrathfulness of the Constellation: that the Devil is there; but he is NOT.

75. When he cometh, he cometh either with great Terror or as an Angel, fo lovingly as a

fawning Dog.

76. If he cometh in the Dark, and thou being in a dark Place, and terrified thee; depart not from the Place for him, do not fly before him; he is not of such validity, that a Man should give Way for him.

77. Scorn him in the Darkness, and say, Art thou there? I thought thou hadst been an Angel of Light; but thou standest there * leering in the Dark; as a Thief: there are many other Places for thee, where there is more Stink than here; seeing thou goest about seeking after the Stink of Sin; but provoke him not, that he may not get an

Opportunity against thee.

78. A Courageous Man, that doth not flinch from him, he doth not easily terrify; especially if he resisteth and scorneth him; for he is proud, and would always sain be Lord and Master: If a Man will not give Way, and depart for him that makes him weary, and he will not stay there; but if he goeth away from thence with a Stink; then

* Lauren.

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away quickly from thence, and fay, Fye on thee thou stinking beggarly Slave, how dost thou smell of thy Lodging; it smells just thus in a Jakes: he will not suddenly come again with Terror.

79. Let thy Mind hold no Manner of Dispute with him; he is not worth it; + Image or represent but this one only little Text or Saying, thou hast enough therein, and needest no other Comfort; which is, † The BLOOD of JESUS CHRIST the SON of GOD maketh us clean from ALL our SINS.

80. Wrap up all thy Thoughts thereinto; let no other go forth from thee; let the *Devil* influate or fuggest into thee through *his* Imagination what he will: but think it all *Lies* what the *Devil* faith; but that *Saying* or Text is true; keep THAT for

thine, let the Devil suggest what he will.

81. Do not look after much Dispute against his Terror; he is too subtle or crafty for thee; he teareth the first and best out of thy Heart, that thou shouldst forget it, or doubt of it; wrap but the Soul into that one only Thing; it is frong enough to withstand him: if thou wrappest thy Soul thereinto thou mayest well fooff at him; he cannot touch thee, also he will not stay long: if thou dost not give place to him, then he is to his other Servants as to Men, become a Scorn, also before the holy Angels, then he will sty before all Things e're you scorn him.

82. Repeat that Saying or Text, comprehend it in thy Heart: and take to thee a Courageous Mind

† Imagine, think, or represent in thy Mind. 1 Matth, aviii. 11. NOTE.

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Mind against him; the Spirit which sticketh in that Saying or Text will assist thee well enough: tho' thy Soul tremble before him, yet resist him in or as to the sierce Wrath; as if you would lay your Life upon it; nothing will hurt you; he dares use no Force, neither hath he any, while a Man liveth, in this time, he dareth do nothing to him.

83. For CHRIST hath opened the Grace-Door; which standeth open to the poor Sinner, while he liveth upon the Earth; that very Grace-Door is open in the Soul of Man: CHRIST hath broke open the fast Enclosure, which was shut in

God's Anger, in his Soul.

84. Now ALL Souls qualify or sympathise in ONE, they come ALL out of or from ONE, they are together all of them but one only * Tree with many Branches: His breaking open is passed upon all Souls out of or from him, even upon Adam, and all along upon the Lost Man: † The Grace-Door standeth open to ALL; God hath barred it up from none, but those who themselves twill IT not: the Mark or Sign of his Entrance into the Humanity, is manifested to ALL Souls; and that will also be a Witness against the Ungodly at the Day of Judgment, that he hath contemned it. [viz. the Door which is the Grace of God innate in the Soul.]

85. Also, § Though our Sins were as red as Blood, as Isaiah saith, yet the Grace-Door standeth open

* John xv. 5. † Note, † Or defire it not to be open.

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to HIM: for when he turneth or converteth, they shall become as Wool, white as Snow: Furthermore Isaiah saith, ‡ Can a Mother forget her Child, that she should not take Compassion on the Son of her Body or Womb: and though she should forget, yet I will not forget THEE: For behold, I have Marked or Signed thee in my Hands: viz. in his Hands pierced through with Nails; and in the Hole of his Side he hath Marked or Signed the SOUL of all Souls.

86. Now if any will not come, and lay himself therein, but will contemn the Print or Mark of CHRIS I's Wounds, or suffer the Devil to cover or obscure it, he is guilty of himself; and tho' he do cover it, yet it standeth imprinted in the Greatest Sinner that is in the World: For Isaiah saith in the Spirit of CHRIST, & Though a Mother should forget her Child, which very hardly cometh to pass; yet his Love and Grace shall not be forgotten.

87. He hath not forgotten the SOUL, though it were Blood red in Sin: for he hath Marked or Imprinted it in HIS Blood and Death; not some only, but the Tree, with its Root and Branches: As Sin came from One upon All; so also came the Righteousness through Christ upon All, saith the Apostle; As Sin pressed from One upon All to Death; so also the Righteousness out of Christ pressed from One upon All to Life.

88. But that all of them will not is their own Fault; they have Free-Will: God willeth that all should become saved: And Psal. v. 4. * Thou art not a God that willest Evil; Ezek. xxxiii. 11.

† Ifa. xlix. 15, 16. § Ifa. xlix. 25. || Rom. v. 18. * Pfal. v. 4.

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† As true as I live, faith the Lord; I will not the Death of a Sinner, but that he Convert and Live.

89. Therefore should no Soul think: the Meafure of my Sin is full, God hath forgotten or forfaken me, I cannot become saved; NO: He hath imprinted him in his Hands in the Wound. Marks or Prints of the Nails; he is a little Branch on the great Tree of all Souls, and qualifieth or co-worketh with all alike, as a Branch with the Tree: While he liveth in this World, be standeth in the Tree; even so long as the Soul is cloathed with Flesh and Blood.

+ Ezek. xxxiii. 11.

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Many and have the self that willers there in noute become fixed: And I'm v. 4. * Thou are not a well with the k. XXXIII. 11.

THE

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THE

SECOND CHAPTER.

Concerning the Temptation from or out of the Complexion and the Constellation.

90. ** HE Temptation cometh not all from the Devil, especially as to Melancholy Men; most Sorrow or Sadness cometh from the Imaging or Representation of the Soul, when it must stand in a melancholy Inn or Lodging, there it is easily sad or forrowful, and thinketh God hath forgotten or forsaken it, and will not have it.

og. For the Melancholy Complexion is Dark or obscure, it hath no Light of its own as the other have; but it belongeth not to the Substance of the Soul; it is Time of the Outward Life, only the Soul's Dwelling-House.

92. Therefore also the Soul's Holiness and Righteousness standeth not in the Complexion, but in the Heaven with GOD: For St. Paul, Philip iii. 20. * Our Conversation is in Heaven: This Heaven

D 2 ver

* Phil, iii. 20.

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ven, where God dwelleth, is not manifest in the Complexion, but in itself, in the Second Principle.

93. It often cometh to pass, that the most Holy Souls thus become covered and sad or afflicted and sorrowful: God also often permits it so to be, therefore, that they should be proved or tried; and wrestle for the Triumphant Crown or Noble Garland of Victory.

94. For when the Soul getteth the Garland of the Holy Spirit with Storming and great Constancy and Perseverance, then it is much Nobler and Brighter, then when it becometh first set upon

the Soul, after the Dying of the Body.

95. For the Revelation of JESUS CHRIST faith, * Whosever overcometh, to him I will give to fit with me upon my Throne, as I have overcome and am set with my Father upon his Throne: † Also, Whosever overcometh, to him I will give to eat of the hidden Manna; and will give him a good TESTI-MONY; and with that Testimony a New Name written, which none knoweth but he that hath received it.

96. Often hath the † Constellation an evil Conjunction or Aspect, often Darkness in the Sun, and in the Moon; or an obscuring or clouding of the Sun and Moon. If then Mars casteth his Poison-Rays or infecting Influence thereinto, and that the Conjunction cometh to pass in an Earthly Sign, in the Melancholy Chamber; then it terrifieth that Soul mightily, which is surrounded or encompassed with a Melancholy Complexion; It supposed

^{*} Rev. iii. 27. + Rev. ii. 17. ‡ The Inward Conffellation in the Complexion.

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continually that the fierce wrathful Anger of God or the Devil is there, who cometh, and would

fetch away the Soul.

97. For it feeleth in the Complexion the Poison Rays of Mars; moreover it feeth that it is in a Dark or Obscure Inn or Lodging; and then it thinketh God hath rejected or Reprobated it; he will not have it, especially when it imagineth or searcheth into the Complexion, so that it eateth of the Poison of Mars, and bloweth up its Fire-Life therewith: then there is great bitter Anxiety and Fear of the Devil and God's Anger in it.

98. And it speculateth and thinketh or surmifeth; * God hath not + foreseen or elected IT in CHRIST, to Eternal Life, it is so dejected that it † dare not lift up its Countenance to God; but thinketh continually, IT is one of the greatest of Sinners, and that the Grace-Door is shut: And yet in Truth this is nothing else but the Phantasy of or from § the Constellation in the Complexion, wherein

the Soul vexeth or tormenteth itself.

99. Now when the Spirit of the Great World or Macrocosme, with the Constellation of the Stars, is come forth | therein: It driveth on its Juggling Sport in it, and bringeth wonderful Phantasies thereinto; so that the Soul dejecteth or afflicteth and tormenteth itself, and the outward Spirit also at length totally kindleth itself in the Earthly Source or Quality: whence the Wheel in the Center of Nature becometh whirling about, so that D 3

^{*} Rom. viii. 29. † Or Predestinated. ‡ Luke xviii. 13. § Note, The Constellation here mentioned is inward in the Microcosme, not outward in the Macrocosme. || Note.

(30)

the Spirit cannot apprehend or comprehend and retain or preferve the Thoughts or Senses; which is Phrensy, Madness and Phanatiqueness, and many

times befalleth Melancholy People.

100. And when the *Devil* feeth that, he infinuates his Imagination thereinto, and perplexeth the Soul much more, but he hath no Authority or Power, only the anxious Source or Quality is the Source or Quality of his Life: he is very readily prefent with it; for he is, without that, an Enemy of Mankind.

row or Sadness should image or represent to himfelf, when this tempteth him through the Complexion, that it is from the Disfavour and Anger of God; for it is a Phantaly from the Complexion

and Confellation.

and most fatted Swine of the Devil, that wallow every Day and Hour in Sin, are NOT so sad, forrowful and affaulted, or tempted and affailted: and the Cause is, they have an Outward Light in the Complexion, wherein they Dance to the * Devil in the Form of an Angel: But so long as there is the least Spark in Man, which doth † desire the Grace of GOD, and would fain become saved; so long God's Grace-Door is open.

103. For he that is forsaken or rejected of God, whose Measure is FULL, he regardeth neither God nor Man, nor the Devil neither, at all: he is stark Blind, and goeth vainly up and down without Fear: he hath an outward Customary Round in

his

* 2 Cor. xi. 14. + That is Defire to exercise the Grace of God.

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his Worship and Service of God: A Beast goeth into the Sanctuary, and a Beast goeth out from thence again; there is no Divine Experimental Knowledge, only Conceit, Opinion, Fictions and Custom, and THAT he accounts for HIS Holinefs.

104. Whereby the Melancholy Mind may know, that God doth not fo manifest his Anger, in this Life; for although the Ungodly is punished in this Life, yet he accounts it as a Thing that is

done by Chance and by Mishap.

105. For Isaiah faith in the Person and Spirit of CHRIST, I He will not break the Bruifed Reed, nor put out the Glimmering or Smoking Tinder or Flax: Also Matth. xi. 28, 29. & Come to me all that are weary and heavy laden, his Yoke is even # THIS; what Nature bringeth to the poor Soul, whether Temptation, Perfecution, Cares, Troubles, Neceffities, Afflictions or Sickness, Men should only bear it with Patience, and cast themselves into his Love and Mercy, it hurteth not the Soul at all, it is in Truth rather much the better for it.

106. For while it standeth in the House of Sorrow or Sadness, it is not in the House of Sin, or in the State, Pomp, and Pleasure of the World: -God holdeth it therewith, in a Restraint from the finful Pleasure of this World: But if it must a little while forrow and lament, what is that? How foon will it be released from the House of Sadness, and put on the Victorious Crown of Eternal Joy?

107. O Eternity, thou art very long: what is it that a Soul must a little while be forrowful, and

after-

1 Ifa, xlii. q. Matth, xii, 20. & Matth, xi, 28, 29. # NOTE,

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afterwards have Eternal Joy? for * He will wash away all Tears from their Eyes: Only as long as there is never so little a Spark in the Soul which panteth or longeth after God, so long is God's Spinor.

rit IN that little Sparkle.

108. For that a Man defireth and panteth after God; that cometh not from Man, it is † the Drawing of the Father in his Son JESUS CHRIST to him: The Holy Spirit is the Divine Defire itself: no Man can defire God without his Spirit; THAT itself IS, in the Defire and retaineth the Will of the Defire in God, so that the poor Soul is preferved.

109. Saint Paul faith, † We know not what we should speak before God when we pray; The Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaseth God: Why should we then long doubt of his Grace, when as he is more willing to receive us to Grace, than we are to come to him?

Son, who had confumed his Father's Inheritance or Portion, with the fatted Swine of the Devil, and was become a naked slinking Swineherd when he saw him, that he had turned to him again, how he fell about his Neck and kissed him, saying, This is my dearly beloved Son whom I had lost, he is come again; he was dead and is become living; how he commanded to make ready, and to rejoice with himself for his Son that was Evil: As CHRIST further teacheth, That § there is more Joy in the Kingdom of Heaven

^{*} Rev. vii. 17, Chap. xxi. 4. Ifa. xxv. 8. † Joh. vi. 45. † Rom. viii. 26, 27. || Luke xv. 11, 13, 15, 20, 23, 24. † Luke xv. 7.

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among the Angels of God, for one Sinner that Repenteth, than for Ninety-nine Righteous that used no

Repentance.

Man, when he acknowledgeth himself that he hath been a great Sinner, and purposeth to turn to God's Mercy; then thus our dear Father in Christ meeteth him; and thus receiveth him with great Joy, and the Angels and holy Souls in Heaven rejoice exceedingly, that once a dear Soul of a dear Brother is come to them out of the House of Sin, out of Death.

is troubled about this, that it cannot awaken great for in the Heart in its Defire; it figheth, lamenteth and thinketh God will have none of it; because it can feel nothing thereof: it looketh on other Men and seeth them cheerly and merry; who are in the like Balance or Condition with itself, fearing God; then it thinketh, that very Joy standeth in God's Power, but itself is not accepted before God; God will not have it, it will needs feel God in the Heart.

just so with me; I lay in hard Strife till I obtained my Noble Garland; then I first learned to know, bow God dwelleh not in the outward fleshly Heart,

but in the Center of the Soul in himself.

114. And then I first * perceived inwardly and intimately, that God had thus drawn me in the Desire, but I understoad it not before; I thought the Desire was my proper own, and that God was far

* And before I was aware. Ward ich deffen inne.

(34)

far distant from US; after that I saw and rejoiced in this, that God is so gracious, and do write it for an Example to others, not in the least to despair, when Comfort stayeth and is deferred; according to the Psalm of † David † If thou stayes even till Night and till the Morning, &c.

115. It hath come to pass so with the greatest Saints, that they must often wrestle for the Noble Garland; none will be crowned therewith, unless

he wrestle for it.

116. Indeed it is deposited, or laid up or by, or laid aside in the Soul; but it lieth in the Second Principle; the Soul standeth in the First; if it will put that on in this Life-time, then it must wrestle for it: but if it do not attain it in this World, yet it obtaineth it after this Life-time, in the laying off of § this Earthly Tabernacle: For Christ Taith, || Be of good Comfort; I have overcome the World: Also, In me ye have Peace, in the World Anxiety and Trouble.

117. The Noble or Precious PEARL lieth in many a tempted troubled Mind, very much nearer than in those that suppose they have comprehended

it; but it hideth itself.

Den wo er ist am besten mit Da will er's nicht entdecken.

For where it is, at most and best, There t'will not, that, discover.

But though it seemeth as if it would not, but refuseth to appear, let not that terrify any Soul.

118. It

† Pfal. xxx. 5. ‡ Then Joy cometh. § z Cor. v. z.

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118. It hideth itself therefore, that the Soul should knock and seek. For Christ saith, * Seek, and then ye shall find; knock, and then it will be opened unto you: + My Father will give the Holy Spirit to them that ask him for it: Let God's Promise be accounted most assured to thee; and tho' thy Heart saith clearly no to it, yet be not thou dissuaded from it.

119. For that is not believing; that a Man receiveth into his fleshly Heart Joy in the Outward Complexion, so that the Mind in the Flesh is chearful and merry, so that Heart and Reins tremble for Joy; this indeed is not yet FAITH: That is only the Holy Spirit's Love-Beams or Rays, a Divine Glimps or Aspect, that is not constant or steady.

Heart, nor Complexion, but in himself, in the Second Center, in the Jewel of the precious Noble Image, of the Similitude of God: this is hidden

in the Outward World.

121. The Right Faith is, that the Spirit of the Soul, with its Will, with the Defire, enter into, and DESIRE that, which it neither feeth nor feeleth.

122. Understand; The Soul, as to what belongs barely to itself, standeth not in this Time; so also it doth not send the subtile Will-Spirit, which originates out of its Fire-Life thereinto: in that very Will-Spirit the Pearl becometh received or conceived, so that the Soul's Fire doth no more afterwards continue or remain in the Desire.

123. For

* Luke xi. 9, 10. † 13.

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123. For so long as the *Pearl* remaineth in the Will-Spirit, so long the Desire is in the Soul; for that little Pearl is a Sparkle of the Divine Love, it

is the Drawing of the Father in his Love.

though the outward from or out of the dark Complexion faith utterly NO, God is not there, for then there would also be no Desire or Will after him: For where God is not in the Will-Spirit, there it is as it were blind and dead to God: It desireth not God, it liveth in Opinions and Suppositions, It regardeth not the Desire * after God; it is only a subtile Skill or eminent Faculty above other Beasts, because the Soul is higher dignisted than they.

125. Therefore a forrowful Heart should by no Means suffer the Complexion to image or imprint on its Heart, that God is not there present, or will not have it for His, else the Soul-eateth of such Imaging or Representation, and becometh for-

rowful and fad.

126. It is a great Sin, that the Mind trusteth fuch a Phantasy into the Heart: For the Soul, which is a Noble Creature out of GOD's Nature, becometh perplexed or anxious therein; the Phantasy kindleth the Soul's Fire, so that it burneth in such a smarting painful Source or Quality.

127. Dear Mind, think no otherwise, when the Anguish of the Complexion is kindled from or by the Constellation, but that it proceedeth from thence, that thou then standest in + God's Vineyard;

thou

* Or to be like him, as he would have us be, in Mercifulness, &c. † Matth. xx. 1, 3, 6.

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thou shouldst Labour and not stand Idle and be Lazy; for thou dost God great Service thereby, and thy Labour is, that thou overcomest in believing, the perhaps no Comfort appear to thee in

thy outward Heart; be not deceived.

128. That is not Faith that I see; but that is FAITH, that I trust the hidden Spirit, and believe its WORD, and that I would rather lose my Lise than not believe ITS Promise: he wrestleth rightly with God, as Jacob did the whole Night, who neither seeth nor feeleth any thing, and yet trusteth or relieth upon the PROMISED WORD, he overcometh God; according as it was said to Jacob, * Thou hast wrestled with God and Man, and hast prevailed.

129. But thou askest What WORD is THAT?

Answer. It is THIS. + My Father will give the
Holy Spirit to them that ask him for it. THAT, it
is of which the Mouth of CHRIST himself hath
spoken, saying: When THAT cometh, ‡ it will
lead you into all Truth: For it will receive of mine,

and make it known unto you.

130. But that you may NOT doubt that it is certainly fo, that the Temptation and Dejection cometh only out of the Complexion, I will fet an Example before you, which may happen to a fiery or Cholerick Complexion, also much more to a Melancholy or Earthly one.

131. If thou walkest in any dark and dismal Place in the Night thou art asraid, and thinkest continually there is somewhat there in the Dark that may tetrify or affright THEE; what Kind

* Gen. xxxii. 28. + Luke xi. 13. 1 John. xvi. 13. 14.

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of Fear is this? Is the Flesh asraid? NO, then it would not go thither: the poor Captive Soul in the Flesh is asraid in the Darknes; it hath always an Expectation that the Devil will lay hold on Thee; for it knoweth that he dwelleth in the Darkness; and indeed the Fear is, that the Devil will lay hold on Thee; by which it may well be discerned, that the Fear cometh from the Phantas

132. Thus it goeth also with the poor Soul, in a constant continually Dark Complexion-Chamber, it is so desperately terrified, in that it must dwell in the dark Obscurity, and is always as a fraid of the

Devil, and of God's Anger.

Advice concerning Melancholy, one of the Four Complexions.

or meditate on God's Anger; also should very seldom be alone, but with People that speak together and discourse familiarly; then the Soul imageth or imprints or represents that Discourse or Conference in the Phantasy, and speculateth or searcheth not, for no Speculation is profitable for it; when it cannot turn it to its Benefit and Welfare, it should let That alone.

134. Also this Man should not read such Writings, wherein is taught concerning a particular or single speculiar Election; they all teach of That WITHOUT understanding, and do not explain

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it aright; as the High Tongue of the Holy Spirit understandeth it, and hath set it down; as in our other Writings it is sufficiently declared.

Writings, but hold fingly to the SCRIPTURES; therein he may find enduring steady Comfort.

136. But if he be indued from God, with a Deep Mind and Thoughts, so that the Soul cannot forbear fearching; then let him in the Fear of God, with constant Prayer, lay himself upon or to the Center of Nature, that he may search THAT, and then the Soul putteth itself into REST: For it seeth its own Ground, or Foundation, and so all Fear, Sorrow, and Sadness, suddenly vanish away from it.

137. Of this I know how to speak and say, what Kind of Light and establishing or Consirmation it is to HIM, who sindeth out the Center of Nature; but no own-self Reason attaineth it. God indeed barreth it up from none, but it must be found in the Fear of God, with striving, holding out, or perseverance and praying: for it is the greatest Jewel in this World; whosoever sindeth it, he cometh OUT from BABEL.

138. A Melancholy Mind should with great Earnestness beware of Drunkenness, that the Soul become not loaded too very hard with earthly Power or Virtues; * for when the Body thus burtheneth itself with Drink, then the earthly Power of the Drink taketh the Complexion Chamber totally in; and then the Soul imagineth therein or according to it: it eateth the Earthly Source or Quality, and E. 2 kindleth.

* See the three Points, Verfe, 29. concerning the Soul.

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kindleth its Fire therewith; and rejoiceth or refresheth itself somewhat therein.

139. But when that Virtue or Power falleth again and ceaseth, that is when that Man becometh fober again after his Drink; then is the

poor Soul as it were rejected or accurfed: for it loteth in the overflowing Earthly Source or Qua-

lity + the Divine Imagination or Defire.

14c. For God's Spirit will not dwell in the Earthly Imagination: and then there beginneth Sorrow and Lamentation in the Soul; and it is with it as if it were rejected or accurfed; God's Anger doth so set itself against it, as if that would cast it into the Root, into the Center, in the Darkness; and there the Soul is in an Agony, and afterwards seeketh for Pot-Companions again, that it might yet have its Fools Jolity and Sport: whence it cometh that the Pot-Companions join one Day to another, and throw their Soul's into God's Anger and Displeasure: This I speak faithfully, as I have highly known it in the Center of Nature, and in the Principle or Beginning of Life.

141. The Melancholy Soul should beware of Anger: Anger is its greatest Poison, and bringest Madness or the Phrensy, as is very clearly to be known in the Center: For the Melancholy Chamber is Crude or Rough, and is like the Wild Earth, and is very waste and barren; it hath very weak hold

on the Wheel of Nature.

142. Now if it happeneth that the fierce wrathful Fire moveth itself too vehemently, then goeth the Wheel of Nature in the Sound, as Men see

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+ NOTE. NOTE.

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that the Body trembleth: and then if the Complexion-Chamber be so waste or void without Substance, the Wheel cannot casily stop itself again, and the Thoughts cannot be comprehended; but all goeth together one among another very fierily and fierce wrathfully; as is to be seen in the Mad Phrantick Persons, that the Mind cannot apprehend the Thoughts, neither doth it know what it speaketh and doth, as when the Wheel goeth: The Devil also readily bringeth his Imagination into it, so that oftentimes great Evil is committed.

143. This Wheel standeth indeed in the Outward Spirit; but the poor Soul eateth then also thereof; and it fareth terribly with it: yet a Man should condemn no Soul in this Life-time; for the Sign of the Cross standeth yet in it, with the Open

Door of Grace.

144. The *Melancholy* Chamber should beware of *Covetousness*; and indeed with *Earnestness* go out from it, for it is as hurtful to it as the Anger.

145. Covetousness is an Earthly Desire; this Complexion also is Earthly, and the right Chamber of it very empty or void and waste: and then or therefore the Desire draweth the Earthly Substance into the waste void Chamber, and filleth it with such dark Matter; wherein sticketh meer sterce Wrath, and the Anger of God; together with Fallhood and Unrighteousness, and Evil Matters or Substantiality, according to the Earthly Property, and that maketh the Complexion (seeing nevertheless it is an Earthly Desire) to be at length totally Earthly: of which then the poor Soul eateth with its Imagination, and seeleth then in its

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Fire-burning the stern or severe Judgment of God, who is angred and enraged against the Falsbood and Unrighteousness; as indeed in the Covetousness such base evil Matter is together introduced.

146. Now when the poor Soul thus findeth itfelf in God's Anger, it beginneth to doubt and to despair: For it seeth nothing encompassing it, but meer Evil, Earthly Falshood and Unrighteousness, whence only God's Anger kindleth itself.

This is faithfully Revealed or Manifested to You.

147. For a Melancholy Mind, there is nothing better then to lead a simple, plain and temperate Life, without Pride, in a mean Condition, as much as may be; yea a sober, temperate, moderate Life, not to be loaden with Great Cares; but if they must of Necessity be, the Fear of God and Prayer should begin all, and then it is FIT, in ALL Conditions.

148. For in the Melancholy Chamber great Counsel may be found: It is open, and so far as it keepeth sober and moderate, it goeth or reacheth as deep as the Sanguine Chamber: but without the Fear of God it attaineth only the outward Reason, it raiseth the greatest Evil in the whole World; if it be open and in a Saturnine Sign, which then is its Lord, it buildeth Babel and all Deceit and Fraud; it is very mighty Potent, inasmuch as it is sorrowful and vexed.

149. Therefore, if any know himself to be under this Complexion, let him begin nothing without Prayer: Let him commit and commend before-

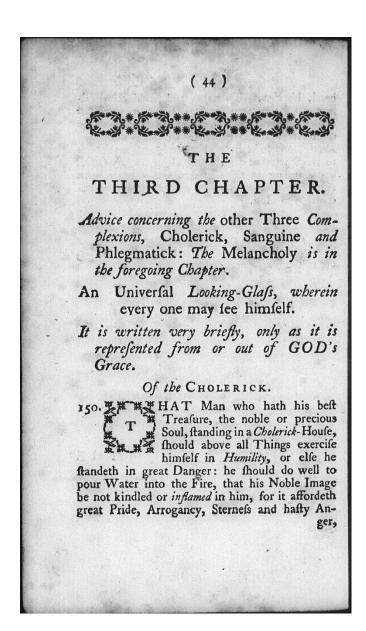
hand

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hand, his Heart, Thoughts and Mind, his Willing and Doing into the Holy Hands of the Most High; and pray or desire him, that he would be the Ruler and Governor in all his Willing and Doing, and so he may effect and bring much Good to pass; without this, none sitting in any Office, and standing in this Chamber, CAN bring forth any thing that is good or well-pleasing and acceptable to God.

Thus for the Advice concerning the Melancholy, one of the Four Complexions; the other Three, the Cholerick, Sanguine, and Phlegmatick, are in the following Chapter.

THE



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ger, and is therefore very much exalted, seated and set aloft, but not heartily beloved, unless the Water of God, viz. the Noble Humility, come into the Fire; then it deserveth to be beloved, and giveth forth the first or Native shining Glance or Lustre.

151. For this Chamber hath a fhining Glance or Luftre of its own, in the outward Nature; indeed it is not commonly humble, unless it have Jupiter in the Sign of Life, or Venus; yet it hath under Venus, its Devil, which plagueth it Day

and Night with Unchastity.

152. And I say, for a Warning, that there is great Danger in this Complexion, much greater than in the Melancholy: For here the Devil cometh in an Angelical Form of Light: In a Fire-Glance or Lustre indeed he tickleth the poor Soul, so that it helpeth itself with the Glance or Lustre of the Fire; and becometh flout surly and bold, or presumptuous; ALL is little regarded by it: it bites very easily at the Bait of Sin.

Discourse, which runs contrary, and is against the NAME of GOD, and prophaneth or unhalloweth it in the SOUL, is not seldom but frequent in this Chamber: the Fire's fierce wrathful Essence holds back or shuts up the Mind, that it very hardly entereth into God's Love and Meekness, especially into right Abstinence and into Repentance.

154. It is continually wilfully obstinate in Anger, Men must stand in Fear of it, if it happen that it goeth into an Earthly Sign; then from its

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own Form or Inclination, it doth not much that is good and ferviceable, or for the Honour and

Glory of God.

155. Therefore if any hath his best Treasure lying herein, he should have a Care what he doth, and how or in what Manner be liveth; For the poor Soul fets or puts its Imagination thereinto, and becometh therewith kindled or inflamed; it is not eafily aware that it fitteth in the Anger of God in the Hellish Fire; till that awaken, or till it be bereaved of the outward Fire-Glance or Lustre in the Complexion with or by the DYING of the Body: and then it is a proud fierce wrathful Devil, and must even sit, dwell, or remain in the Darkness.

156. Therefore now it is good, that such a one do not, himself, strive after might or power and honour, but if That be cast upon him, that he suffer not his Mind to look thereinto or gaze upon it: For it hath a proud stubborn Malignant wicked Fire-Eye: Diligent Praying is here very necessary.

157. The Soul becometh here easily enflamed or kindled, so that it receiveth Joy, but common, out of the Fire's Complexion in the Fire's Light, and then it supposeth it is God's Spirit: But NO: God's Spirit cometh altogether with great Meekness and Humility, when it revealeth or manifesteth

itself IN the Soul.

158. O what a Triumph doth THAT bring in the Fire-Complexion in the Soul, if THAT appeareth! but that is now become very rare in Man, the Complexion continually remaineth Lord and Master.

159. There-

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159. Therefore be advifed or warned, be humble, press diligently after Meekness in Word and Deed, then cannot the Complexion so easily inflame or kindle the Soul: For God loveth an humble Heart.

160. Thou art not in regard of thy Complexion at all the farther from God, only look to it, that thou abuse or misuse IT not; let ALL be done to the Honour and Glory of God, and then Nothing hurteth thee: but break thou the WILL thereof.

Of the SANGUINE.

161. THOU mayeft lead thy Life also according to it, and thyself in this Complexion not afford an Hypocrite; with thy wide Searching thou findest much: See that thou dost not introduce Stubble and Straw into the Sanguine Chamber, and yet suppose it is the holy Spirit; for thou haft also in the Complexion a shining Light, it is indeed humane; but look to it, bring not Earthlines thereinto.

162. A fober, temperate and moderate Life is good for thee; beware of Drunkenness, else thou wilt fall to thy Enemy into his Arms: For thoulovest much, beware thou dost not love Unchassity

and Pride or State.

Nature, yet Pride may very eafily be brought into thee for thou carriest about thee the House of all the thurs, as the Air and upper Water doth.

10 164. If thou wilt enter into the Fear of God, and rightly put thyself thereinto, then mayest thou very

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very well find the Great Mystery, Mysterium Magnum; but not of thyself, but through GOD; only thou hast an Open Chamber to it; therefore have a Care what thou givest to thy SOUL for Food: for there is nothing so Good but it may become Evil, if any Evil Thing cometh into it.

165. But that Men despise, disesteem or disnegard THEE, let that pass, and trust in God; this happeneth to thee many times for the Sake of thy simple Form or Gentle Modest Behaviour; keep what thou hast, and use not much strange Skill or Ingenuity, and then thou bringest NOT into thy Noble House a strange Spirit.

Besser alhie leiden Spot, Als nach diesem Leven Noth.

Better here to Suffer Scorn, Then after this Life be forlorn.

166. If thou overwhelmest thyself with Drunkenness, then will the Devil introduce much Evil and Mischief into thee, in that tender delicate House, for IT is a vexation to him he hath no peculiar Rossession therein, but only in or by the Introduction of Sin.

167. A fimple, plain, quiet Life were very good for thee, but thou art of too wide a reach, and findest or inventest many Things, and givest THAT also away for Nothing; as the Air doth; but look to it, what thou lettest IN, and yest FORTH, that it be not from the Instruction of the Stars, but born or generated from

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from GOD; else thou wilt both deceive and be deceived.

Of the PHLEGMATICK.

168. TRUTH and Righteousness were a Noble or Precious Medicine in THEE, for else thou stickest freely full of Lies, and regardest little what thou givest forth or receivest in: Thou poor Soul hast here a dangerous Way to go through the Sea of Misery in this Complexion, thou wilt always be defiled with the Abomination of Words and Deeds.

in itself, and giveth a Reflexion, yet is but a falsa Looking-Glass: thus hath the poor Soul in this Complexion a very untrue or deceitful Looking-Glass; for the Water taketh All into it, whether it be Evil or Good; it retaineth it, and darkeneth, dimmeth, or obscureth itself therewith; and so it goeth also with this Complexion: It taketh all the Poison-Beams or Rays of the Stars into itself, and setteth them before the poor captive Soul for a Looking-Glass; at which Bait it then bites, and sets that on work in the Body, whatsoever in the Complexion is but a * Magic Looking-Glass.

Water, are given by it without Money, yet mingled full of bitter Gall from the Stars: there is no Manner of Deceit fo great as this: Lies are the Mantle or Cloak, and Hypocrify, with the Glimps or Shining of a Looking Glas; to make a Shew,

* Similitude in a Looking-Glass.

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to be feen, how good Christians there are in Babel; is, and will needs be accounted the Service and

Worship of God.

171. Thou findest or perceivest not, that thou dost wrong; but if a Man come near thee with a little Sparkle, then it is plainly seen in thy Looking-Glass: It were well to counsel thee, that thou wouldst know and acknowledge, how continual a Sinful Man thou art: thou shouldst do well to enter into right sincere Repentance, and desire or pray to GOD for the Guidance and Government of his holy Spirit, that the Evil Affections or Influences of the Constellation may be broken, and be held in with a Bridle, that the Soul should not take in such Things, and so become a Fool.

172. Also a * fober moderate Life would be Health and Soundness to thee; continual watching and praying and constantly to be in the Fear of GOD, turneth away all Evil that proceeds from the Constellation: he that liveth according to the Constellation, he liveth like All Beasts: but when a Man imageth or imprints the Fear of God in his Heart, then the SOUL becometh a LORD over the outward Life, and compelleth that under Obedience; but if that be not done, then is the Complexion Master and Conductor of the Soul: tho' indeed it cannot in its own Strength or Power rule or govern the Soul; yet it fetteth its Elementary and Starry Looking-Glass before the Soul; whereunto the Soul gazeth, and suffereth itself to be captivated.

The

1 Pet. v. 8.

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The CONCLUSION.

173. Therefore should Man be a MAN, and NOT a BEAST, he should govern humanly or like a Man with the Soul, and not with the Desire of the Complexion, and then it may attain the highest and Eternal Good, be under what Complexion he will: * There is no Complexion so Noble, but if a Man will live only to the Constellation, the Devil hath his Pleasure and Pastime therein.

174. Therefore it is rightly said, according to the Writings of St. Peter: + Be sober and watchful, for your Adversary the Devil goeth about as a Roaring Lion, seeking whom he may devour, whom withstand or resist in the Fear of God, and be at no Time secure or negligent and careless concerning him.

‡ O LORD, Thou art our Refuge.

* NOTE. † 1 Pet. v. 8, 9. ‡ Psal. lxii. 8.

FINIS.

ERRATA.

In Page 2. 1. 6. from the bottom, for friendles, read friendly. In p. 5. 1. 3. after but infert in. In p. 7. 1. 11. from the bottom, for in read it. In p. 16. 1. 17. for ow read how. In p. 19. 1. 18. for Beginneth, read Beginning. In p. 22. 1. 14. for terrified, read terrifieth In p. 27. 1. 6. after is, read in.

Corrected